2: Redfield & Villa Rojas E-4,5 (1936) 1939 NV9 Tzeltal NV9

and four *chuycales*, who are in charge of sacred matters. Certain shamans, called *dzunúbiles*, also participate in calpul government.

In Cancuc, Villa did not inquire into the matter, but in Oxchuc and in Bachajón the calpules have separate patron saints and are known, in the case of Bachajón, by the names of San Sebastian and San Geronimo, in the case of Oxchuc, Santo Tomas and La Trinidad. In the church at Bachajón the santos belonging to the north calpul, San Sebastian and two others, stand on the left side of the church, while San Geronimo, San Manuel, and the Virgin, representing the south calpul, stand at the right side. It appears, however, at least in the case of Oxchuc, that the festivals of these saints are maintained by the people of both calpules jointly.

The antagonism between the calpules of Cancuc has expressed itself from time to time in violence. During Villa's stay it was rumored that the people of the southern half were about to attack those of the northern half, and indeed, shots were fired. Blom and LaFarge reported "a dragging feud" in this village.[28] Apparently marriages may and do take place between the calpules; there is no indication, however, that they are exogamous.

In Oxchuc a principal annual ceremony attends the transfer from one calpul to the other of a certain sacred book. This greatly venerated object was, after some reluctance, shown to Villa. He was requested to deliver to its custodians a dozen rockets, some candles, and some incense; he was then allowed to examine it in the presence of the chiefs and the chuycales of both calpules. It is a notebook of twelve paper sheets, 40 by 20 cm. in size; it has a deerskin cover. Of the twelve pages, nine bear writing, all but one on both sides. The text appears to be a series of orders set down by the Spanish authorities in the year 1674. The book is kept in a black wooden box; before and after removing it the chuycales prayed, kneeling, while incense was burned and the rockets were discharged.

The book is called *cahualtic* "Our Master." The ceremony of transfer of this sacred object takes place during the thirteen days beginning December 31. The principal members of the government of both calpules, numbering thirteen, assemble in the cabildo. The book is placed on a table with thirteen candles, thirteen rosaries, thirteen calabashes of lime mixed with tobacco, and thirteen vessels of atole. During the thirteen days the men remain segregated in the cabildo without contact with their homes or with women. Many prayers are uttered. At the conclusion of the period the box containing the book is escorted in solemn procession to the place it occupies during the rest of the year—not in the church, but in a special hut on the outskirts of the calpul of La Trinidad.

Information which Villa received from Indians of Chanal on the customs attending marriage differs in a number of respects from the account given by Blom and LaFarge,[29] or supplements that account, and therefore may be summarized here. There are no professional marriage negotiators. The boy's parents pay, ordinarily, four visits to the girl's parents to complete the agreement. On each visit they bring bread, eggs, fruit, and especially rum. The boy is expected

[28] Blom and LaFarge, 1927, 2: 387.

[29] *Ibid.*, 2: 358–359.

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TABLE 17. Choice Made in Response to Changes in Constitution of Family

Individuals with change in status	*Lives with parents*	*Lives with children in same house*	*Lives with in-laws*	*Lives with married child*	*Lives alone*	*Children of first marriage live with him/her*	*Children live with his/her parents*	*Moved to barrio*	*Moved to another town*	*Total*
Woman separated	6						1			7
Man separated	2									2
Widowed woman	11	14	3	2	1			4	1	26
Widowed man		3		1					1	5
Man remarried	1		1			1		1		4
Woman remarried	1	1				4	1		2	9
Total	11	18	4	3	1	5	2	5	4	53

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